

Orestes Brownson and the Problem of Revelation

The Protestant Years

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Orestes Augustus Brownson

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Orestes Brownson and the Problem of Revelation Arie J. Griffioen, 2003 Orestes Brownson 1803 1876 is known as the foremost American Catholic lay apologist of the nineteenth century. However before his conversion to Catholicism in 1844 Brownson labored for nearly twenty years as a Protestant publishing prodigiously and debating frequently with leading luminaries of his day including William Ellery Channing and Ralph Waldo Emerson. Using little known and underutilized primary sources this book traces Brownson's theological development as a Protestant against the backdrop of the post Enlightenment problem of establishing the grounds for the possibility of divine revelation. As such it offers an excellent vantage point into the antebellum American intellectual context while allowing Brownson's Protestant thought to stand on its own as an original and enterprising intellectual response to the religious problems of the day. *The Works of Orestes A. Brownson: Controversy* Orestes Augustus Brownson, 1884

The Works of Orestes A. Brownson: Philosophy

Orestes Augustus Brownson, 1883 **Skepticism and American Faith** Christopher Grasso, 2018-06-04 Between the Revolution and the Civil War the dialogue of religious skepticism and faith profoundly shaped America. Although usually rendered nearly invisible skepticism touched and sometimes transformed more lives than might be expected from standard accounts. This book examines Americans wrestling with faith and doubt as they tried to make sense of their world. *The Works of Orestes A. Brownson: Development and morals* Orestes Augustus Brownson, 1884

The Works of Orestes A. Brownson: Philosophy of religion Orestes Augustus Brownson, 1883 **Sacred Borders** David Holland, 2011-02-02 Why an exasperated Jonathan Edwards asked can't we be contented with the canon of Scripture. Edwards posed this query to the religious enthusiasts of his own generation but he could have just as appropriately put it to people across the full expanse of early American history. In the minds of her critics Anne Hutchinson's heresies threatened to produce a new Bible. Ethan Allen insisted that a revelation which spoke to every circumstance of life would require a Bible of monstrous size. When the African American prophetess Rebecca Jackson embarked on a spiritual journey toward Shakerism she dreamt of a home in which she could find multiple books of scripture. Orestes Brownson explained to his skeptical contemporaries that the idea drawing him to Catholicism was the prospect of an ever enlarging volume of inspiration. Early Americans of every color and creed repeatedly confronted the boundaries of scripture. Some fought to open the canon. Some worked to keep it closed. *Sacred Borders* vividly depicts the boundaries of the biblical canon as a battleground on which a diverse group of early Americans contended over their differing versions of divine truth. Puritans, deists, evangelicals, liberals, Shakers, Mormons, Catholics, Seventh day Adventists and Transcendentalists defended widely varying positions on how to define the borders of scripture. Carefully exploring the history of these scriptural boundary wars Holland offers an important new take on the religious cultures of early America. He presents a colorful cast of characters including the likes of Franklin and Emerson along with more obscure figures who confronted the intellectual tensions surrounding the canon question such as that between cultural

authority and democratic freedom and between timeless truth and historical change To reconstruct these sacred borders is to gain a new understanding of the mental world in which early Americans went about their lives and created their nation

The Works of Orestes A. Brownson: Explanations and index Orestes Augustus Brownson,1887 **The Works of**

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Farrell,1950 *The Works of Orestes A. Brownson* Orestes Augustus Brownson,1882 **The Journal of Ecclesiastical**

History Clifford William Dugmore,2005 **Brownson's Quarterly Review** Orestes Augustus Brownson,1874 *Recent*

Catholic Philosophy Alan Roy Vinclette,2009 Catholic thinkers contributed extensively to philosophy during the Nineteenth

Century Besides pioneering the revivals of Augustinianism and Thomism they also helped to initiate such philosophical

movements as Romanticism Traditionalism Semi Rationalism Spiritualism Ontologism and Integralism Unfortunately the

exceptional diversity and profoundness of this epoch in Catholic thought has all too often been underappreciated This book

consequently traces the work of sixteen leading Catholic philosophers of the Nineteenth Century so as to make evident their

seminal offerings to philosophy namely Bautain Blondel Bonald Brownson Chateaubriand Gratry Gunther Hermes Kleutgen

Lequier Mercier Newman Olle Laprun Schlegel Ravaission Mollien and Rosmini Serbati *Between Faith and Unbelief:*

American Transcendentalists and the Challenge of Atheism Elisabeth Hurth,2007-08-30 This book sets out to shed light on

what is specific to American Transcendentalism by comparing it with the atheistic vision of German philosophers and

theologians like Ludwig Feuerbach and Arthur Schopenhauer The study argues that atheism was part of the discursive and

religious context from which Transcendentalism emerged Tendencies toward atheism were already inherent in

Transcendentalist thought The atheist scenario came to the surface in the controversy about Emerson s new views

Contemporary critics charged that the deity Emerson worshipped was himself Emersonian Transcendentalism thus

anticipated some of the central concerns in the works of German atheists like Feuerbach From idealism to atheism seemed

but a short step **American Catholic Religious Thought** Patrick W. Carey,2004 Annotation As American Catholics and

other Americans move into the twenty first century it might be helpful to re assess American Catholic religious and social

thought during the past two centuries Have American Catholics produced any creative theological responses to the issues

and forces that confronted them over the past two centuries Have they added anything worthwhile to the classical European

formulations Have they developed some of their own traditions that need critiques in our own day In his introduction to this

collection of original writings Patrick Carey argues that American Catholics from John Carroll to John Courtney Murray have

exhibited a fresh vigorous ability to engage the great religious and social questions of their time in creative continuity with

their inherited tradition and sometimes in capitulation to the culture in which they lived Whether they were responding to

the Enlightenment or to the Romantic mood to the slavery and capitalism to Modernism to Neo Scholasticism or to twentieth

century problems of social justice Catholic Americans have produced a stimulating theological commentary that is worth re-examining. This book has been designed to make that tradition on American Catholic thought more accessible. Included are the writings of leading figures John England, Orestes Brownson, Isaac Hecker, Martin John Spalding, John Ireland, John Hughes, Dorothy Day, Virgil Michel and others. Introduced by a major interpretive essay that traces the development of Catholic religious and social thinking in America, this work provides an outstanding resource to students of American Catholicism and American history. *Controversy* Orestes Augustus Brownson, 1884. *The Dublin Review* Nicholas Patrick Wiseman, 1898. *Faith & Reason*, 1997.

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